

223
New Prayers
AND
MEDITATIONS
WITH
Pious Exhortations
FOR
Fast-Days,

Pursuant to their MAJESTIES
King WILLIAM and Queen MARY'S

Injunctions to Suppress
Irreligion and Prophaneness.

By *Tho. Watts*, Vicar of Orpington, and *St. Mary*
Crey in KENT.

Except ye Repent, ye shall all likewise Perish,
Luke 13. 3, 5.

L O N D O N,
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THE
EPISTLE DEDICATORY
TO HIS

Ever Honour'd Friend the Reverend William Afferton, D. D. Rector of Beckenham.

Reverend and worthy Sir,

YOur late Approbation of my good and zealous design herein (however meanly manag'd by so young, helpless, and unqualify'd an Author) emboldens me to this Publication under your Name; which has so well merited of the Christian Church; That I cannot but find Protection hereby, from the Insolencies and Affronts of Scorn and Prejudice; and from all the open Injuries of unjust Censure, and uncharitableness: Though Pride, Worldliness, and Hypocrisie, may still prove irrefragable, and constantly undermine the Plain-dealer: Yet alas! this Grievance is nothing to that common Infidelity, Profaneness, and Irreligion uncontrollably revelling in this confused Age; and impudently confronting every thing Just, and sacred; doing all possible despight to God, and his Church. This intolerable madness, with those many-headed Monsters, every where rending Christs seamless Coat, cry aloud for speedy suppression; or woful vengeance upon a stupid People; which latter nothing surely can now prevent, but either an Universal Reformation, and unanimous Piety; or a due execution of Primitive Discipline, which the Gospel authorises; which our more Zealous and Godly Forefathers exercised under the hottest Persecutions; which the Greek Church has all along maintain'd under Turkish Bondage; and which alas! our holy Establish'd Church could not thus long have only wish'd, and annually hop'd for in vain; were not here more fatal and general Corruptions, and

The Epistle Dedicatory.

more daring Impiety, than any where else ; as consequently more dreadful will be our Desolation, which nothing certainly, but Gods infinite merey, through the merits of our gracious Redeemer, hearkening to the Prayers and Tears of some faithful Sons of *Abraham* amongst us, hath hitherto delayed.

Now therefore since only gentle perswasion remains; since we are to preach in Season, and out of Season, to Rebuke and Exhort, and not wilfully to neglect any means of informing our selves, or instructing others: And since we must be careful of mistakes, and resolutely honest, not to conceal any part of our Duty from our Flocks: And since it is high time for the Priests, the Ministers of the Lord, to weep between the Porch and the Altar ; and to say, *Spare thy People, O Lord, and give not thine Heritage to reproach.* Who can blame me for, or how can I excuse myself from such poor endeavours, as my double charge and circumstances can allow, which otherwise perhaps might produce something more correct, and elaborate, and thus far more useful, &c.

However give me leave, Sir, thus to attend you, as my *Gamaliel* ; and in an humble (tho faint) imitation, and even in as great a distance as your noble endowments, and excellent Abilities have set me ; thus to presume upon admiration of your Zeal and vigilance, your Piety and goodness, your publick Spirited Charity and Justice, your profound Judgment and Prudence, and your constant meekness and affability, so well known to the World, in your many Beneficial Writings, and Conversation at home and abroad. This without Compliment or flattery (which can't be here, and which has always been far from my Temper) I shall only mention, and thus beg your favourable acceptance hereof, in Testimony of those many condescending favours bestow'd upon your unworthy,

Orpington, Jan.

23. 1692.

and ever Obliged

Humble Servant,

Thomas Watts.

THE
P R E F A C E.
TO HIS
Beloved Friends
AND
PARISHIONERS.

Grace, Peace, and Love be multiplyed for ever.

My Friends and Brethren,

THis small Treatise I present you with, now, as a seasonable New-years gift; desiring your candid acceptance, and serious perusal hereof; and most humbly beseeching our Heavenly Father, so to influence us all with the graces of his holy Spirit; that we may see our Errors, amend our lives daily, and both know and do the things which belong to our Peace, before they be hid from our Eyes: For sudden Desolation, or impending Ruin may fall upon us; and however Death (which is appointed once for all Men) will be our infallible Lot; and then we shall be past doing our selves any good; for in the Grave no Man remembreth God, or giveth him thanks in the Pit; and after Death follows certain judgment; and then we shall have nothing, to do, but see our selves either sav'd or damn'd to all Eternity. Wherefore as we value either, and as we believe we have immortal Souls within us, which will once be separated from our Bodies, and be united to them again in the general Resurrection, at the great and last Assize of all Mankind: So we should be careful of our behaviour in this Life; and constantly endeavour our utmost Conformity to the will of our Almighty Creator and Redeemer: Which all of us must needs in some measure understand, and which not the meanest Capacity among us can plead invincible ignorance of; and no other is in the least

The Preface.

excusable; especially, under this clear shining Light of the Gospel, and the frequent due Administration of Gods Holy Word, and Sacraments in the Communion of a visible Church, which we have all been long miraculously blessed with, ~~inasmuch~~ that we (above all People in the Earth) have the greatest inducements and obligations, both upon the safe Principle of our truest Interests, and upon the nobler divine Principle of Love and gratitude; to worship and obey our merciful Lord; to glorify his holy Name before the World, in an universal and ready performance of our Religious Duties; and thus to work out our own Salvation with fear and trembling: Yet alas! how lukewarm, yea how cold and indifferent are the Generality of us herein? Even to a Down-right Prophaneness, Irreligion in some, and a Supreme Neglect and Stupidity in others; and a superficial careless observance here of in most: How do we thus obstinately or idly contemn and disregard the common means of grace, and Salvation, ordain'd by our Lord himself, in his Church Militant here? Wherein (to be short) all such are most eminently sinful and guilty; whom the learned Doctor Sherlock most piously and rationally confutes, and instructs, in his Practical Discourse of Religious Assemblies, (a Book worthy the Perusal of every Christian) out of which I shall crave leave to enumerate them:

As: 1. Those who wholly, or for the most part absent themselves from the Publick Assemblies, of Christians; and these are of three sorts:

First, Those who forsake Religious Assemblies out of Prophaneness, for want of a due Sense of any Religion, or in contempt of it.

II. Those who forsake Religious Assemblies for want of a due Sense of the necessity and advantage of Publick Worship; who do not go to Church, because they think they can Worship God as well at home in their Closets or Families.

Thirdly, Those who plead Conscience for their separation, and set up distinct Communions of their own.

Secondly, Those who profess to live in Communion with the Church of England, and yet are too notoriously guilty of some great miscarriages in Publick Worship: Such as these:

1st. The forsaking the Communion of their Parish Churches without just cause for it.

Secondly, Irreverence in Worship.

2^{dly}, The neglect of a due attendance on the Publick Prayers of the Church.

Fourthly, The neglect of the Publick Administration of Baptism.

Fifthly, That they neglect or refuse to submit their Children and Servants to publick instructions.

Sixthly, That either never receive the Lord's Supper, or very rarely. The very naming of these things (says he) must needs convince all Men, who have any Sense of Religion, how seasonable
this

The Preface.

This Discourse is; for there was never any Age, wherein there was more need of it. And since Religion has so great an Influence upon the government of Mens Lives; the neglect or miscarriage of Publick Worship, does not only tend to Corrupt Mens manners, but has a very ill Aspect upon publick Affairs; which you may read in P. 17, 18. And so for entire satisfaction in all these particulars I refer you to the excellent Book it self: Proceeding to recount some few more scandalous Offenders herein; as those who dishonour God, defame and injure their Neighbour, and defile and ruin their own Souls, Bodies and Estates, by the commission of such heinous Transgressions as these, viz. Blasphemy, Perjury, common swearing and Cursing, profanation of the Lords Day; disobedience to Parents, either Natural, Civil, Ecclesiastical, or Oeconomical; Murder, Envy, Revenge, Malice or any manner of uncharitableness; Fornication, Adultery, Theft, Lying, Deceit, covetousness, Oppression, Injustice, Luxury, Pride, Drunkenness, and any intemperance, &c. Now here we may observe, that there are no Vices or sins more positively and expressly forbidden and condemn'd, than these, both in all natural and reveal'd Religion; in all the Morals of the Ancient Heathens; throughout the Old and New Testament; and in our Ecclesiastical, Civil, and Common Laws; particularly, ever since Kings and Queens have become Nursing Fathers and Nursing Mothers to our Church; have interwoven her in the Security and Priviledges of the State, or Common-wealth; and thus freed her from the burning fury and violence of Persecutions, inasmuch that thus now it becomes the more indispensible duty of all that are in Authority, truly and indifferently to minister Justice to the punishment of all such wickedness and vice; and to the maintenance of Gods true Religion and Vertue: which if neglected, nothing can be more fatal to a sinful Nation: since nothing can more daringly provoke Heavens vengeance upon it. And now too may we not justly conclude, that those persons, who will break through all these Sanctions, bid defiance to all the dictates of right reason, and the sacred injunctions both of God and Man, by continuing in those notorious impieties, presumptuously or desperately in despite of Justice: are the greatest Enemies in the World, not only to their own Souls, and private concerns, but to their Neighbourhood round them, and to the publick good of any Church and State? As on the other side, the truest and best Friends to all, are the Godly, Righteous, and sober persons; for may we not find innumerable instances hercof, both in reading and observation, how God Almighty has recall'd his angry Rod upon the Prayers and Tears of the Righteous, or Penitent; and has destroy'd whole Cities, People and Kingdoms, yea and once a whole World for the persisting obstinate wickedness of them that dwell therein, allowing the just the salvation of their own Souls only?

And

The Preface.

And now, Lastly, (to refer the prosecution of these Remarks, and exhortations to the Conclusion, and to proceed to our Meditation) May we not all easily apprehend this chief cause of that stiff-necked and general Iniquity, which overspreads our Land, viz. The want of consideration, of divine Thought, or Meditation, which renders us rash, head-strong, and precipitate, and even meer unthinking, and irrational Animals: not but that we are some way reasonable and thoughtful; but in that we fix our Minds upon wrong Objects, upon meer earthly things; and place our treasure and hearts here below; madly suffering ourselves to be deluded by empty Charms, fatal Nothings, the fading and transitory Wealth, Honour, Pleasure, and Vanities of this Sublunary World; and all the while neglecting the more solid Joys and Raptures of an Immaterial Soul; the true Exertion of her Faculties and Powers; the right use of that soaring Reason, and improvement of that divine Image stamp'd upon us in our Creation; which alone ennobles our Natures, and distinguishes us from the Beasts that perish; and which alone can render us amiable in the sight of our Heavenly Father, and consequently make us truly happy both here and hereafter. Oh! this therefore let us all learn and experience in divine Meditation; beginning it with the great fundamental Duty of Repentance; a Duty always necessary and incumbent upon the best of us; since none can pretend to be so Just or Holy, as to need no repentance: Hereto then I beg your diligent attention: Most heartily praying for the Illuminations and Aids of the Holy Ghost, to make the words of our Mouth, and the Meditations of our Heart always acceptable to God, and beneficial to his Church.

NEW

New Prayers

AND

MEDITATIONS.

FOR

Fast Days, &c.

A Wake up my Soul, and consider whence thou art? What is thy business here, and whither thou must go? Consider *The Entrance.* whose Image thou bearest, after whose likeness, and by whom wast thou Created: And call to mind what Laws and Commands thine Almighty Father hath imprinted upon, and reveal'd unto thee; and then remember thy frequent and innumerable Transgressions, with the folly and danger thereof: Add to this some thoughts of thy great Creators infinite Wisdom, Holiness, Goodness, Justice, Mercy; how wonderfully hath he contriv'd for thy Felicity? With what amazing Condescension hath himself wrought thy Redemption, and how he daily calls upon thee for a reasonable and blessed performance of thine own Engagements? And how he thus invites thee upon the most gracious terms, to fly into the Arms of his Eternal Love? And yet how sloathful and backwards thou art? How blind and deformed dost thou make thy self? And how rebellious, loathsome and ungrateful dost thou prove? Oh think then, what will be the fatal consequences of this stupidity and madness? See the roaring Lyon ready to devour thee; behold Death (the

Wages of sin) coming to arrest thee; and look down upon the Bottomless Gulph of Hell, gaping for thee, and thus think how thou canst escape their dreadful Jaws: How thou canst avoid their Terror, Sting and endless Tortures, but by speedily hearkning to thy Lords merciful Voice; immediately turning from thy evil Ways, presently bewailing thy Fall and Misery; lamenting in dust and ashes, and thus exercising timely and unfeigned Repentance. Awake then quickly, thou drowsie, polluted Soul; rouse up thy corrupted understanding and depraved Will; lay thy self prostrate before the Throne of Grace; cry mightily to God for Pardon and Mercy; and begin now to wash off thy filthiness in the Tears of Penitence, fly to the laver of Regeneration; and pray for divine help in the due knowledge and performance hereof; and for this end, consider my Soul, what is this Repentance, is it not a Sorrow for sin? A due sense and acknowledgment with

2. *The descrip.* an utter abhorrence of all Impiety, and
and division. an entire Reformation of Life: Is it not a

Mourning in a more doleful manner, than was heretofore signified by the external signs of Sackcloth and Ashes? And is it not a weeping, an inward roaring, disquietness and grief, with stronger crying and Tears, then can be express'd by rending the Hair and Garments, and besmearing the Face? For this is a rending of the Heart, afflicting the Mind and Soul, creating such a troubled Spirit, such a broken and contrite Heart as God may not despise; and thus true and sincere Repentance consists of these three Parts; Confession, Contrition, and firm Resolution of Amendment, with actual Deeds of a new and thoroughly Reformed Life.

O set about this then betimes, and view thy necessary Obligations and Encouragements hereto;

3. *The Causes.* do not the Commands of thy Creator and Redeemer at all move thee? Does not Love, Justice and Gratitude compell thee to this Duty? Will not the experienc'd Abomination and Odioufness, the ridiculous Folly and Vanity, the sordid, irksome drudgery, the

the manifest Evils, Mischiefs and dangers, and even the self-punishment of sin forcethee to Repent? Or may not the most benign and bountiful Offers of heavenly Grace and assistance, the assured hopes of Gods favour here, and glory hereafter; or the inevitable privation of these in insupportable Misery, and an Eternity of Torments, drive thee to work out thy own Salvation with fear and Trembling? Oh will neither the greatest benefits, the most earnest invitations, and charming Inducements on the one hand, nor the dreaded displeasures, certain Vengeance, and Terroures of the Lord on the other, perswade thee? Or dost thou not remember thy Baptismal Vows, and repeated Promises and Resolutions, with thy manifold breaches thereof, adding the worst of Perjury, Rebellion, and Treachery to the black and dismal Catalogue of thine innumerable transgressions? But further, do not Nature and Conscience check and inform thee? Do not the invisible Motions and secret whisperings of the Blessed Spirit instruct and reprove thee? And do not the sacred Ordinances of God and his Church, whereof thou art a sworn Member; or the ordinary visible means of Grace and Salvation in the Solemn Administration of God's holy Word, Rites and Sacraments, remind thee of all? And do not thus thy lawful Pastors and Teachers, those Stewards of the unfathomable Mysteries, and Embassadors of Heaven, cry aloud, lift up their Voices like Trumpets, and call frequently upon thee to turn from thy Evil Ways, and live.

Enough, enough, I groan under the intolerable weight of sin, my bones are broken, my heart is contrite, my Spirit Heavy; my flesh, my wounds stink, and are corrupt; I am abominable and loathsome; I abhor my self in dust and ashes, in great bitterness and anguish I cry unto the Lord; I call upon my blessed Physician for ease, comfort and freedom; for help and Pardon; I loath the mire which I have been long wallowing in; I run with horroir and amazement from the fatal Precipice which I was tumbling down; I have laid hold upon the Horns of the Altar, and fled to the San-

A. The Effects.

Quary ; and now methinks, I am almost rap'd up into the third Heaven ; I am risen from death ; I am flying in *Abrahams* Bosom ; I admire and love the Life of the Saints, and I long to be triumphant with them above : Since now, my God, thou hast mercifully cleansed and heal'd me, thou hast purg'd me with Hyssop, thou hast wash'd me, and made me whiter than Snow, yea thou hast made me hear of joy and gladness, in turning thy Face from my misdeeds, blotting out my Transgressions with thy Blood, nailing them to thy Cross ; and renewing in me a clean Heart and a right Spirit ; therefore will I rejoice in thy Salvation ; I will love thy gracious Precepts, and in love will I ever obey thy holy, good, and just Laws : O stablish me with thy free Spirit, that I may teach thy Ways unto the Wicked, and Sinners shall be converted unto thee : O satisfy me with the Pleasures of thy House ; let me dwell in thy Temple, and wait at thine Altar ; yea thus let me live, that I may never be disappointed of my hope : O come Lord Jesus, come quickly, and let *thy will be done in Earth as it is in Heaven.*

But Lord, what is Man, that thou shouldst be thus mindful of him, or the Son of
5. The Subjects Man, that thou shouldst so regard him ?
and Adjuncts.

Man whom thou didst make after thine own Image ; didst indow with Innocence, seat in paradise, and gavest him Dominion over all the works of thy hands ; yet Man who so soon fell, and was so wretchedly tempted to a fatal sin by the miserable Serpent : Man, who thus brought the Devil, sin, Death and Hell, with all Temporal and Eternal Curses and Plagues upon himself ; Yet Man, whom thou hast prodigiously, thro' meer Compassion, and infinite loving kindness, redeem'd, O Father, by the Incarnation and Blood of thine own eternal and only begotten Son ; and Man, of whom thou requirest no more than Faith and Repentance, and a godly, righteous sober living, according to thy most reasonable and upright Laws ; which alone can render him happy both here and hereafter ; For is not Godliness, O my Soul, profitable unto all things, having the promise of the Life that now is, and of that which is to come ?

And

and yet, O Man, why dost thou sin, why dost thou remain still disobedient, and prove the only Rebel of the whole Creation? Dost thou not know that God is of purer Eyes than to behold Iniquity? Dost thou not see the Devil prevailing upon the weakness of thy Flesh, alluring thee with Worldly Vanities, enslaving and fettering thee, only to secure thy Soul and Body for his eternal Torments? dost thou not perceive thy barbarous Ingratitude, in making thy dear Saviour bleed afresh, by thy blasphemy, prophaneness, irreligion; by thy Covetousness, uncharitableness, oppression, cruelty, prodigality, worldly-mindedness; by thy Luciferian pride, arrogance, presumption, hypocrisy, Schism, Heresie, Ambition, Lust, Rage, Intemperance, with all the Brutal Vices, Diabolical Villanies, and innumerable wilful Transgressions, daily and impenitently perpetrated in the World: Why dost thou not cast off this old Man? Why dost thou not seek to be renewed? O seek to the *Lord*, to heal thee of these Ulcers, and to expell these torturing Feavers; hast thou not the means before thee, canst thou not fast and pray? (without which this kind goeth not forth) canst thou not abstain, and mortify, and bring thy Body in Subjection to thy Soul? canst thou not deny thy corrupt Appetites, and resist Satan, that he may fly from thee? Canst thou not sincerely repent, and thus, religiously and constantly, use all the means of Grace and Salvation? Oh canst thou not thus take upon thee Christs Yoak and Burthen, which thou wilt soon experience to be most easie, light and pleasant.

And now consider, O my Soul, what a blessed Change is this to be the Servant of God, instead of the Devil's Bond-slave; a Son and an Inheritor in the Kingdom of Heaven, instead of being a Factor for, and Heir of Hell: Is it not better here to live innocently and with a quiet Conscience, than to be always in a Hurricane, to be ever guilty, restless and uneasie? Is it not better to make for thy self an Interest with the Almighty, and become a Friend of the Lord, than to make *God* and Man, and thine inward Accuser, thy just Enemies and Avengers. Is it not more Eligible to
be

6. *The contrary
and Comparison.*

be truly rational, than altogether fenſitive ; to be a Man, than a Beaſt ; to be a Chriſtian than an Infidel ; is it not better to adore and worſhip thy great Creator and Redeemer, to renew thy Baptiſmal Covenant frequently at the Lord's Table ; and to lay hold of all opportunities for doing good, and offering to the Lord the devout Sacrifices of Prayer and Thankſgiving, which is thy bounden Duty, and reaſonable Service, than to blaſpheme and prophane God's holy Word, Miniſters and Ordinances ; and to neglect all, and thus dare and provoke Heaven's Vengeance againſt thee ? And thus too, is it not better and eaſier to remember thy Creator in the days of thy Youth ; to repent and live well betimes ; than to run the hazard of an uncertain morrow and futurity ; to continue impenitent till thou art harden'd in ſin, and chained faſt in the Old Serpent's Trap ; till thou art reprobated, and haſt no place left for Repentance ? And is it not ſafer to live under God's protection, and be ſure both of his temporal and eternal Bleſſings ; to be holy as he is Holy ; and thus to anticipate Heaven's Joys, and reſemble upon Earth the inconceivable felicities and glories above ; than to be diſcarded and abandoned to the roaring Lyon, and all the Calamities, Accidents, and Miſeries of Life ; and at length to be certain of nothing, but frying in everlaſting Flames, in unquenchable Fire, and be gnawed by the Worm that never dyeth ?

O turn ye, turn ye then from your evil Ways, ye ſinful Worms, that ye may live, and not dye : Oh be converted, and the Lord will heal you ; confeſs thy ſins unto the Lord, and he will forgive the Multitude of thy Tranſgreſſions : Smite thy Breſt, and pray to God to be merciful to thee a ſinner ; eſchew Evil and do good, ſeek peace, and enſue it ; weep and lament, and learn the ways of God's Commandments, and be ſtedfaſtly purpoſed to obſerve his ſtatutes, and keep his righteous judgments : Reſtrain thy Lips from Evil, and thy Tongue from ſpeaking guile ; waſh thy hands in innocency, and ſo mayeſt thou compaſs the divine Altar : Examine thy ſelf, try thy Reins
and

7. *The Names
and Teſtimo-
nies.*

and thy Heart, and search out all thy ways; acknowledge with righteous *Jeh*, *I have sinned, what shall I do unto thee, O thou preserver of Men*, Job 9. 20. Relent, cry, and be sorrowful with Holy *David*, and the Lord will pardon thy sin; run to Christ with *Mary Magdalen*, and lye at his feet weeping, till his grace and compassion raise thee up: Call to mind all thine impiety, and then retire with *St Peter*, and weep bitterly, Luk. 22. 62. Know, that the Lord is gracious, long-suffering and of great goodness, and that he willerh not the death of the Wicked, *Exod.* 33. 11. but that the Wicked turn from his way and live: *O turn ye from your evil ways, for why will ye dye, O house of Israel?* Now this does God admonish his Ministers (under the Title and duty of Watch-Men) to forewarn his people of, denouncing death to either of them that neglect their Duty, as may be seen in the beginning of this Chapter: Draw near then, thou stubborn or ignorant sinner, come for thy Souls good to thy Spiritual guide, as thou wouldst for thy Body and Estate to the Physician, and the Lawyer? Yea, is not thy Soul more precious, and oughtest thou not to be more zealous for, and carefull of it? And so in all its sickness, to send for the Elders of the Church, thy lawful Ministers to pray over thee, as *St. James* directs, *Chap.* 5. v. 14. And know what God declares by his Prophet *Malachy*, c. 2. v. 9. *That the Priests Lips should keep knowledge, and they should hear the Law at his Mouth, for he is the Messenger of the Lord of Hosts.* O therefore attend upon our sacred Ministry, keep holy the Lords day, and joyn with us at all times possible, in all our publick Duties, especially in that most necessary one at the Lords Table, in devout obedience to our dying Saviour's own holy Institution and Command, to eat his Flesh, and drink his Blood; that we may have eternal Life, and he may raise us up at the last day; and that we may dwell in him, and he in us, according to his gracious Promise in *John* 6. 54, 55, 56. And thus too as Christ has most exceedingly loved us, so ought we to love one another, which is his positive Commandment, in *Joh.* 15. 12. and upon this has he left his blessed Legacy of Peace amongst us: Now how can the Transgressors of these Commands pretend

pretend to be Christians? Who can know them to be Christ's Disciples? and how can they hope to be saved contrary to the Gospel Covenant? Oh therefore consider this, thou irreligious Soul, and know thy self to be in a state of damnation, as long as thou continuest in this state of sin: Oh consider and repent quickly; and so for this end, as the Apostle to the *Hebrews* advises, c. 13. v. 16, 17. *To do good, and to Communicate forget not, for with such services God is well pleased.* Obey them that have the Rule over you, and submit your selves, for they watch for your Souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you. Pray for us, for we trust we have a good Conscience, in all things willing to live honestly. And as St. Paul admonishes, 1 Cor. 4.

1. Let a Man so account of us as of the Ministers of Christ, and Stewards of the Mysteries of God. Moreover 'tis requir'd in Stewards that a Man be found faithful: And accordingly will God protect us in our Duty, vindicate our Wrongs; and (for instance,) even accounts the defrauding of our very temporal maintenance, a robbing of himself; for does not God thus expostulate with the sacrilegious herein, by his Prophet *Malachy*, chap. 3. v. 8, 9. *Will a Man rob God? yet ye have robbed me: And ye say, Wherein have we robbed thee? in Tithes and Offerings; You are cursed with a Curse; for ye have robbed me, even this whole Nation.* And now that this is applicable to us under the Gospel; and that we have the same divine Right and Support herein, is clearly evident in 1 Cor.

1. 13, 14. *Do ye not know, that they who minister about holy things, live of the Sacrifice; and they who wait at the Altar, are partakers with the Altar?* Even so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel: And the reason hereof is plain, in verse 12. If we have sown unto you spiritual things, is it a great matter, if we shall reap your worldly things? And further, to add a few more Scripture Testimonies for a general Reformation: Ought not every Parent and head of a Family, to resolve with *Joshua* c. 24. 15. *As for me and my house we will serve*

serve the Lord. And with holy David, *That only they who fear the Lord, shall dwell in his House, that a Liar shall not dwell in his sight, that the ungodly shall be far from him, and that he will not know a wicked Person.* And with Solomon, *To train up their Children in the way they should go, that when they are old, they may not depart from it,* Prov. 22. 6. And for effecting all this, use good Conversation, Reading, and Praying with thy Family ; and constantly resort to God's House of Prayer, with all Reverence, Devotion, Humility, and Piety, behaving thy self in all decently, orderly, according to the most excellent Rules of our establish'd Church, wherein hold ye fast the Profession of your Faith without wavering, not forsaking the assembling of your selves together, as the manner of some is : For thus God hath shewed thee Man, what is good ; and what doth the Lord require of thee, but to do justly, to love mercy, and walk humbly with thy God, Mic. 6. 8. Thus I draw to a conclusion ; proceeding to the remaining Rules of our Meditation : As,

O taste then, my Soul, and see, how good the Lord my strength is ! Chuse now to go to the House of Mourning, rather than the House of Feasting. Is not one day in the Lords Courts better than a thousand ? And who would not rather be a Door-keeper in the House of his God, than to dwell in Tents of Ungodliness ? Yea, wouldst thou not chuse rather Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season ? But O how amiable are thy Dwellings, thou Lord of Hosts ! My Soul hath a desire and longing to enter into the Courts of the Lord ; my Heart and my Flesh rejoyce in the living God. Blessed are they that dwell in thy house ; they will be always praising thee. Blessed is the Man whose strength is in thee, in whose Heart are thy ways, who going through the vale of Misery, use it for a Well, and the Pools are filled with Water ; they will go from strength to strength, and unto the God of Gods appeareth every one of them in *Sion*.

8. *The Taste of our Meditation.*

9. *The Complaint,
the Wish, the Con-
fession.*

But O my vileness and corruption !
behold I was born in sin, and in iniqui-
ty did my Mother conceive me : My
Nature is wholly tainted and defil'd ;
I am all over wounds, and bruises, and putrifying Sores : I
have too long liv'd in Ungodliness ; I have Eyes to pluck out,
and hands to cut off ; I have too many bewitching Darlings
to part with ; and I am overwhelm'd with evil, peester'd with
infections, cover'd with guiltiness, and surrounded with char-
ming and violent Temptations. O would to God I had never
known these ! Would I had begun the real renouncing of them
sooner ! Would I had endeavour'd after a more early Inno-
cence, and more timely performance of my Vows and Duty !
But yet, O Lord, thou wilt not cast me off utterly ; thou only
canst raise me, and make me clean : Tho' my horrible guilt-
iness makes me tremble to approach thee ; yet where shall
my polluted Soul be wash'd, if not in the Fountain
which thou hast open'd for sin, and for uncleanness ; tho
the Flesh is weak, yet the Spirit is ready, and willing ; and
tho' after all, my best Righteousnesses will be but as filthy
Rags ; and when I have done my utmost, I must still ac-
knowledge my self an unprofitable Servant : Yet say the
word only, O my God, I will, be thou clean.

O Lord God of Hosts, hear my Prayer ;
10. *The Petiti- hearken O God of Jacob ; have mercy up-
on and Enforce- on me O Lord after thy great Goodness,
ment. and according to the multitude of thy Mer-
cies, do away mine Offences : Accept of my
infirm Faith and Repentance, and grant me the application
of my Saviour's Merits and unfinning Obedience ; then and
thus alone can I be presented pure and unblameable, and un-
reproveable in thy sight. This, O Lord, I believe upon my
sincere Repentance ; this thou hast promis'd ; and thus hast
thou receiv'd returning Sinners ; yea, thus hast thou met
the Prodigal Sons.*

11. *Lastly, the As-
surance, Confidence,
and Thanksgiving.*

Why dost thou doubt then, O my
Soul ? Why art thou so full of heavi-
ness, and so disquieted within me ? Put
thy trust in God, for he is thy Helper,
and

and the strength of thy Salvation; thou art secure and happy in the Divine Word; thy Conversion, Humility, Contrition, thy Love and Devotion are accepted; the guilt of thy sin is wash'd away in thy Saviour's Blood; and the power thereof subdu'd by his grace: Thy loathsome Issues are already stanch'd, and thy Sicknesses will not be unto death, but to the glory of God's Mercy in pardoning, to the glory of his grace in purifying so polluted a Wretch. Christ is thy ransom, the Holy Spirit thy guide, and the Almighty Father thy reconciled Friend and Protector. Fear not then, my Soul, only sin no more; beware both of Presumption and Despair; and in an holy awe and reverence endeavour to fight manfully under Christ's Banner, against Sin, the World, and the Devil, and to continue his faithful Souldier and Servant unto thy lives end. For the Lord God is thy Light, and Defence; the Lord will give Grace and Worship, and no good thing will he withhold from them that live a godly Life. O sing Praises, sing Praises unto our God, sing Praises to our King and Saviour! O sing ye Praises with understanding! While I live will I praise the Lord; yea, as long as I have any breath, I will sing Praises unto my God. *Glory be to the Father and so the Son, and to the Holy Ghost, as it was in the beginning is now, and ever shall be world without end.* Amen.

Now thus have I briefly gone thro' the Rules laid down by the Godly and Learned Bishop Hall in his Art of Divine Meditation; whereto, as also to the pious Dr. Horneck's Great Law of Consideration, I refer the Readers, for your complete Instruction in this useful, excellent, and necessary Duty; which ransacks our deep, and false hearts, weans us from the World, finds out and expels our secret Enemies, which prevents temptations, cheers up our Solitariness, tempers our occasions of Delight, gives more light to our Knowledge, more heat to our Affections, and more life to our Devotion, Repentance, and holy Living, wherewith we ought to begin, proceed, and end every Year, and Day, to our last hour. Thus may we grow to be (as we ought) Strangers and Pilgrims upon Earth; and out of a right estima-

tion of all earthly Things, into a sweet fruition of invisible Comforts. In a word, thus we see our Saviour with Stephen ; talk with God, as Moses ; and are raviſh'd with St. Paul into Paradiſe ; and ſo qualify'd for the eternal Hallelujahs above.

A Morning Prayer for Family or Cloſet, extracted out of the Whole Duty of Man, and our holy Liturgy, &c. and compoſed according to that moſt excellent Form, which our Lord Jeſus hath taught, and left us, Mat. 6. 9.

O Thou that heareſt Prayer, unto whom all Fleſh ſhould come, have thou reſpect unto the Prayers of thy Servants, and to our Supplications, O Lord our God, to hearken unto the cry, and to the Prayers, which thy Servants pray before thee this day, 1 King. 8. 28.

O Lord, who dwelleſt in the higheſt Heavens, thou art the Author of our Being ; thou haſt alſo begotten us again unto a lively Hope, and carryeſt towards us the tenderneſs and Bowels of a compaſſionate Father. O make us to render to thee the Love and Obedience of Children ! and that we may reſemble thee our Father in Heaven, that place of true Delight and Purity ; give us an holy Diſdain of all the deceitful Pleaſures, and foul Pollutions of this World, and ſo raiſe up our Minds, that we may always have our Converſation in Heaven, from whence we look for our Saviour, the Lord Jeſus Chriſt.

Strike ſuch an awe in our Hearts, that we may humbly reverence thee in thy Name, which is great, wonderful, and holy, and carry ſuch a ſacred reſpect to all things that relate to thee, and thy Worſhip, as may expreſs our Reverence to thy great Majeſty. Let all the People praiſe thee, O God, yea let all the People praiſe thee in a firm Belief, due Senſe, and grateful Acknowledgment of all thy wonderful Works of Providence ; particularly, let us praiſe thee for our common Creation, Preſervation, and all the Bleſſings of this Life ; but above all, for thine inſtimable love in the Redemption of the World by our Lord Jeſus Chriſt ; for the happy and viſible means of Grace, and hope

hope of Glory, so miraculously continued to us within the Pale of an holy Communion, in the due Administration of thy sacred Word and Ordinances : And now thus more particularly, O Father of Mercies, let us thine unworthy Servants, render thee most humble and hearty thanks for all thy goodness and loving kindness, as to all Men, so to us, and ours, day, and night, (here mentioned particular Blessings, both spiritual and temporal :) For these and all thy gracious Wonders of the right hand, and the left, tending to this life, and a better ; let our Souls magnifie the Lord, and all that is within us praise his holy Name.

Establish thy Throne, and rule for ever in our Souls ; and by the power of thy grace subdue those Rebellious Corruptions, that exalt themselves against thee ; they are those Enemies of thine, which would not thou shouldst reign over them : O let them be brought forth, and slain before thee ; and make us such faithful Subjects of this thy Kingdom of Grace, that we may be capable of thy Kingdom of Glory ; and Lord Jesus come quickly.

Enable us by thy grace chearfully to suffer thy will in all thy Afflictions, and readily to perform it in all thy Commands ; give us of that heavenly Zeal, to thy Service, where-with the blessed Angels of thy presence are inspired, that we may obey thee with the like fervour and alacrity, and that following them in their Obedience, we may be join'd with them to sing eternal Praises in thy Kingdom to God, and to the Lamb for ever.

And, O merciful God, who hast made all Men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live ; have mercy upon all *Jews, Turks, Infidels and Hereticks*, and take from them all ignorance, hardness of heart, and contempt of thy Word ; and so fetch them home, blessed Lord, to thy Flock, that they may be saved among the remnant of the true *Israelites*, and be made one fold under one Shepherd, *Jesus Christ* our Lord. O incorporate all Mankind into thy holy Church, and regenerate all with thy Holy Spirit, receiving us for thine own Children by Adoption ; and thus
graft

graft in our Hearts the love of thy Name, encrease in us true Religion, nourish us with all Goodness, and of thy great mercy keep us in the same, and give unto us the encrease of Faith, Hope, and Charity ; and that we may obtain that which thou dost promise, make us to love that which thou dost command. Give us that continual supply of thy grace, which may sustain and nourish our Souls unto eternal Life ; and be thou pleased also to provide for our Bodies all those things which thou see'st fit for their support, thro' this our earthly Pilgrimage ; and make us chearfully to rest on thee for them, first seeking thy Kingdom, and the Righteousness thereof, and then not doubting, but all these things shall be added unto us. O God, the Protector of all that trust in thee, without whom nothing is strong, nothing holy ; encrease and multiply upon us thy mercy, that thou being our Ruler, and Guide, we may so pass through things temporal, that we finally lose not the things eternal. Prevent us, O Lord, in all our doings with thy most gracious Favour, and further us with thy continual help, that in all our works begun, continu'd and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting Life. Grant O Lord, that the course of this World may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness. And grant, that all those who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power.

Heal our Souls, O Lord, for we have sinned against thee ; let thy tender Mercies abound towards us in the forgiveness of all our Offences : [*Here mention particular Transgressions :*] And grant, O Lord, that we may never forfeit this pardon of thine, by denying our's to our Brethren ; but give us those Bowels of Compassion to others, which we stand in so much greater need of from thee ; that we may forgive as fully and finally upon Christ's Command and Example, as we desire to be forgiven for his Merits and Intercession.

O Lord, we have no strength against those multitudes of Temptations that daily assault us, only our eyes are upon thee ;

thee ; O be thou pleased either to restrain them, or assist us, and in thy faithfulness suffer us not to be tempted above that we are able ; but in all our Temptations make us a way to escape, that we be not overcome by them, but may, when thou shalt call us to it, resist even unto Blood, striving against sin ; that we being faithful unto death, thou mayest give us the Crown of Life. O remember not, Lord, our iniquities, nor the iniquities of our Fore-fathers, neither take thou vengeance of our Sins ; but spare us, good Lord, spare thy People, whom thou hast redeemed with thy most precious Blood. Spare us good Lord, and deliver us from all Evil and Mischief, from Sin, from the crafts and assaults of the Devil, from thy Wrath, and from everlasting Damnation ; from all blindness of Heart, from Pride, Vain-Glory, and Hypocrisy ; from Envy, Hatred, and Malice, and all Uncharitableness ; from Fornication, and all other deadly Sin, and from the deceits of the World, the Flesh, and the Devil ; from Lightning and Tempest, from Plague, Pestilence, and Famine, from Battel and Murder, and from sudden Death ; from all Sedition, Privy Conspiracy, and Rebellion, from all false Doctrine, Heresie, and Schism, from hardness of Heart, and contempt of thy Word and Commandment, good Lord deliver us.

O Lord, our heavenly Father, Almighty and Everlasting God, who hast safely brought us to the beginning of this day, defend us, we pray thee, in the same with thy mighty Power ; and grant that this day we fall into no sin, neither run into any kind of danger ; but that all our doings may be order'd by thy governance, to do always that which is righteous in thy sight. And vouchsafe, O Lord, we beseech thee, to direct, sanctifie, and govern both our Hearts and Bodies in the ways of thy Laws, and in the Works of thy Commandments ; that through thy most mighty protection, both here, and ever, we may be preserved in Body and Soul, through Jesus Christ our Lord. *Amen.*

Almighty and everlasting God, who by thy holy Apostles hast taught us to make Prayers, and Supplications, and to give thanks for all Men ; we humbly beseech thee most mercifully

mercifully to receive these our Prayers, which we offer to thy Divine Majesty ; beseeching thee to inspire continually the Universal Church with the Spirit of Truth, Unity, and Concord : And grant, that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in Unity and godly Love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours ; and especially thy Servants *William and Mary*, our King and Queen, that under them we may be godly and quietly govern'd : And grant unto their whole Council, and to all that are put in Authority under them, that they may truly and indifferently minister Justice, to the punishment of Wickedness and Vice, and to the maintainance of God's true Religion and Vertue. Give grace, O heavenly Father, to all Bishops, and Curates, (more particularly to those under whose care thou hast placed us) that they may both by their Life and Doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments : And to all thy People give thy heavenly grace, (and especially to us, and ours, all sorts of Relations, Friends, Benefactors, and even to our Enemies) that with meek hearts, and due reverence we may ever hear and receive thy holy Word, and Ordinances, truly serving thee in holiness and righteousness all the days of our Life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory Life are in trouble, sorrow, need, sickness, or any other Adversity (especially our afflicted Friends, &c.) And we also bless thy holy Name for all thy Servants departed this Life in thy faith and fear ; beseeching thee to give us grace so to follow their good Examples, that with them we may be partakers of thy heavenly Kingdom. Grant this, O Father, for *Jesum Christ's* sake, our only Mediator and Advocate. *Amen.*

Hear us, and graciously answer our Petitions ; for thou art the good King over all the Earth, whose Power is infinite, and art able to do for us above all that we can ask or think ; and to whom belongeth the Glory of that good thou workest in us or for us. Therefore Blessing, Honour, Glory,

Glory, and Power, be unto him that sitteth upon the Throne, to our God for ever and ever. *Amen.*

All this, O God, and whatsoever thou knowest best for us, in respect both to this life, and that which is to come, we do earnestly and penitently beg through the satisfactory Merits and Intercession, and in the sacred Name and Words of our glorious Redeemer, as himself hath taught, and commanded us when we pray, to say,

Our Father which art in Heaven, &c.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

Holy Vows and Meditations.

GOOD Prayers never came weeping home. I am sure, I shall receive either what I ask, or what I should ask.

It is the basest Love of all others that is for a Benefit; for herein we love not another, so much as our selves: Tho' there were no Heaven, O Lord, I would love thee; now there is one, I will esteem it, I will desire it: Yet still I will love thee for thy goodness-sake; thy self is reward sufficient. As it is a happy necessity that enforceth to good; so is that next happy which hinders from Evil.

Not only commission makes a Sin; a Man is guilty of all the Sins he hateth not: If I cannot avoid all, I will yet hate all Sin, and abstain from all Appearance of Evil. I will loath every Evil for it's own sake: I will do good, but not trust to it: If it be well-accepted, it is well; if not my thanks is with God. I will not be more afraid of doing good things amiss, than of being proud, when I have well performed them.

The Godly sow in Tears, and reap in Joy; the Seed-time is commonly waterish, and lowring; I will be content with a wet Spring, so I may be sure of a clear and joyful Harveft.

Nothing shall more joy me, than my inward Quietness.

Whatever become of my Body, Reputation or Estate here, I will ever labour to find somewhat added to the Stature of my Soul.

In having, I will account that my good, which doth me good. I account it the only valour to remit a wrong ; and will applaud it to my self, as Right, Noble, and Christian, that I might hurt, and will not. If it be ill with me on Earth, it is well my Torment is so short, and so easie : I will not be so covetous to hope for two Heavens. Henceforth I will envy none but a good Man ; and I will pity nothing so much as the prosperity of the Wicked.

An Evening Prayer for Family or Closet, &c.

Lord, we call upon thee, haste thee unto us, and consider our voice, when we cry unto thee : Let our Prayers be set forth in thy sight, as the Incense ; and let the lifting up of our hands be an Evening Sacrifice, Psal. 141. 1, 2.

O Holy, Blessed, and Glorious Trinity, three Persons and one God, look down from Heaven, the habitation of thy Holiness, and of thy Glory, with Mercy upon us miserable sinners ; and purifie, we beseech thee, our carnal Hearts, enlighten our Understandings, and exalt our Affections to a pious Contemplation of thy glorious Attributes ; to a Religious sense and admiration of all thy wonderful Works, and condescending gracious Benefits to Mankind.

Thus let us learn in the profoundest Reverence, to adore and magnifie thy holy Name : And thus let us bless and praise thee for our Reason and Senses, Health and Strength, Food, and Raiment, with all the temporal Comforts and Necessaries of this Life : (Particularly for the Mercies of this Day, &c.) But most especially for thy spiritual Blessings, and for the Fountain and Foundation of them all, thy miraculous and inestimable Love in the Redemption of the World by our Lord Jesus Christ, for all the means of grace, and hope of glory. O Father of mercies,

mercies, thou art kind even to the unthankful ; yea, thus must we ever acknowledge our selves to have abundantly experimented that gracious goodness of thine : For notwithstanding our daily Provocations against thee, thou still heapest mercy and loving kindness upon us. All our Contempts and Despisings of thy spiritual Favours, have not yet made thee withdraw them ; but in the riches of thy goodness and long-suffering, thou still continuest to us the offers of grace and life in thy Son : And all our abuses of thy temporal Blessings, thou hast not punished with an utter deprivation of them, but art still pleased to afford us a liberal portion of them. The Sins of this day thou hast not repay'd, as justly thou might'st, by sweeping us away with a swift destruction ; but hast spared and preserved us according to the greatness of thy mercy. [*Here mention all particular Blessings.*] What shall we render unto the Lord for all these benefits he hath done unto us ? Lord, let this goodness of thine lead us to Repentance ; and grant that we may not only offer thee thanks and praise, but may also order our Conversations aright, that so we may at last see the Salvation of God. Grant that we may render thee not only the fruit of our lips, but the obedience of our lives ; that so these Blessings here might be an Earnest of those richer Blessings thou hast prepared for them that love thee in Christ Jesus our Lord.

And Forasmuch as without thee, we are not able to please thee, mercifully grant, O God, that thy Holy Spirit may in all things direct and rule our hearts ; to withstand the Temptations of the World, the Flesh, and the Devil ; and with pure hearts and minds to follow thee the only God. And thus may it please thee to endow our Souls with these heavenly Graces and Vertues, of Faith, Hope, Love, Sincerity, Devotion, Humility, Fear, Trust, Thankfulness, Contrition, Meekness, Chastity, Temperance, Contentedness, Diligence, Justice, Charity, and perseverance in all good. O thus be pleased to make us partakers of thy Kingdom of Grace here, and Glory hereafter. And thus reign in our hearts by thy Graces now, that thou mayest receive us into thy blissful Mansions above. Oh ! let there be always Oyl in our Vessels, and our Lamps

burning, ready to attend our glorious Bridegroom at the uncertain hour of his coming either to Death or Judgment.

And, O everlasting God, who hast constituted and ordain'd the Services of Angels and Men in a wonderful order ; mercifully grant, that as thy holy Angels alway do thee Service in Heaven ; so by thy appointment they may succour and defend us on Earth : And that we may ever imitate their chearful and absolute obedience to thy Commands, till we are translated hence to sing with them the everlasting Hallelujahs.

And O Almighty God, who seeest, that we have no power of our selves to help our selves ; in thy bountiful goodness provide for us daily ; and keep us both outwardly in our Bodies, and inwardly in our Souls, that we may constantly be supported in both ; and may be defended from all adversities which may happen to the Body, and from all evil thoughts which may assault and hurt the Soul. O continue ever to feed our Souls with the due and solemn administration of thy holy Word and Sacraments, and with all those happy means of Grace and Salvation thou hast blessed us with in the Communion of thy holy Church ; which enable us to observe thankfully and devoutly, especially in thy visible publick Worship : O may all, both Priests and People unanimously and piously offer up the constant Sacrifices of Praise and Prayer ; duly celebrate thy Sabbaths and holy Days, and frequently approach as worthy Guests to thy holy Table ; thus often commemorating, and beseeching thee, O Christ, O Lamb of God, that takest away the sins of the World, to grant us thy peace, and have mercy upon us, and never remove thy Candlestick from us miserable Sinners. And be thou pleased to provide for our Bodies Food and Raiment, with whatever else thou seeest convenient and necessary for our well-being here ; giving us grateful and contented hearts for all, and guiding us in such a right use of all, as may tend most to thy honour and glory, and our eternal welfare.

And O Merciful God, who hast made all Men, & hatest nothing that thou hast made, and dost forgive the sins of all them that are Penitent ; create and make in us new and contrite hearts, that we worthily lamenting our sins, & acknowledging our wretchedness,

edness, may obtain of thee the God of all Mercy, perfect Remission and Forgiveness ; and thus *O Lord*, we beseech thee to Absolve us from our Offences, that we may be deliver'd from the Bonds of those Sins, which by our frailty we have committed (especially this Day, &c.) *O Lord*, we bewail all these our manifold Sins and Wickednesses, which we from time to time most grievously have committed, by Thought, Word and Deed, against thy Divine Majesty, most justly provoking thy Wrath and Indignation against us. *O Lord*, mercifully relieve us by the comfort of thy Grace ; and grant unto us, and to all thy Faithful People Pardon and Peace ; that we may be cleansed from all our Sins, and serve thee with a quiet Mind. And thus too we pray thee, *O God*, to enable us entirely to forgive at all times, as we desire to be forgiven ; to do in all things, as we would be done by ; and so to love one another, that all Men may know us to be *Christ's* Disciples : *O* thus may our Light so Shine before Men, that they may see our Good Works, and Glorify our Father which is in Heaven. Thus, *O Lord Jesus*, come quickly, and deliver us by the Mystery of thy Holy Incarnation, by thy Holy Nativity and Circumcision, by thy Baptism, Fasting and Temptation ; By thine Agony and Bloody Sweat, by thy Cross and Passion, by thy Precious Death and Burial, by thy Glorious Resurrection and Ascension, and by the Coming of the Holy Ghost : And *Good Lord* Deliver us, In all time of our Tribulation, in all time of our Wealth, in the Hour of Death, and in the Day of Judgment.

O God, who knowest us to be set in the midst of so many and great dangers, that we cannot always stand upright ; grant to us such strength and protection, as may support us in all dangers, and carry us through all Temptations. And *O God*, who art the Author of Peace, and Lover of Concord, give unto us thy humble Servants that peace which the World cannot give ; *O* deliver us from the fear of all our Enemies both Spiritual and Temporal, that we pass our time in rest and quietness : and lighten our darkness, we be beseech thee, *O Lord*, and by thy great Mercy defend us from all perils and dangers of this Night ; and now and evermore be pleased, *O Lord*, to save us, and all Mankind in all dangers Ghostly and Bodily ; and to keep
us

us from all Sin and Wickedness, and from our Ghostly Enemy ; and from everlasting Death. And particularly, we pray thee, *O blessed Lord*, whose Mercy is over all thy Works, to have Mercy upon all Men ; and grant, that the Pretious Ransom which was paid by thy Son for all, may be effectual to the saving of all. Give thy inlightning Grace to those that are in Darknes, and thy Converting Grace to those that are in Sin. Look with thy tenderest Compassions upon the *Universal Church*. O be favourable and gracious unto Sion, build thou the Walls of *Jerusalem* ; unite all those that profess thy Name to thee, by purity and holiness ; and to each other by Brotherly Love. *O blessed Lord*, how long shall *Christendom* continue the vilest part of the World, a Sink of all those Abominable Pollutions, which even Barbarians detest ! O let not our profession, and our Practice be always at so wide a distance ! Let not the Disciples of the Holy and Immaculate *Jesus* be of all others the most prophane and Impure ! Let not the Subjects of the Prince of Peace be, of all others, the most contentious and bloody ! but make us *Christians* in Deed, as well as in Name, that we may walk worthy of that Holy Vocation wherewith we are called : O may all with one Mind and one Mouth Glorifie thee the Father of our Lord *Jesus Christ*.

Have Mercy on this desolate Church, and sinful Nation ; thou hast moved the Land, and divided it, heal the Sores thereof, for it shaketh ; Make us so truly to Repent of those Sins which have provoked thy Judgments, that thou also may'st turn and repent, and leave a Blessing behind thee. Bless those whom thou hast appointed our Governours, whether in Church or State ; so rule their hearts, and strengthen their hands, that they may neither want Will, nor Power, to punish Wickedness and Vice ; and to maintain God's true Religion and Vertue. Have pity, *O Lord*, on all that are in Affliction, be a Father to the Fatherless, and plead the Cause of the Widow ; Comfort the Feeble Minded, Support the Weak, Heal the Sick, Relieve the Needy, Defend the Oppressed, and Administer to every one according to their several Necessities ; Let thy Blessings rest upon all that are near and dear to us, and grant them whatsoever thou see'st necessary, either to their Bodies or their Souls. (*Here name all*
Rela-

Relations, &c.) Reward all those that have done us good ; and Pardon all those that have done, or wish'd us Evil : and Work in them and us all that good, which may make us acceptable in thy sight, through *Jesus Christ*.

And, *O Merciful God*, the Father of our Lord *Jesus Christ*, who art the Resurrection and the Life, in whom whosoever believeth, shall live, though he die ; and whosoever liveth and believeth in him, shall not die eternally : we meekly beseech thee to raise us all from the Death of Sin, to the Life of Righteousness, that whenever we depart this life, we may rest in him ; and that at the General Resurrection in the last day, we may be found acceptable in thy sight, and receive that Blessing which thy Well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed Children of my Father, receive the Kingdom prepared for you from the beginning of the World, *Amen*. Therefore, with Angels, and Arch-Angels, and all the Company of Heaven, we Laud and Magnifie thy Holy Name, evermore Praising thee, and saying, Holy, holy, holy, Lord God Almighty, Heaven and Earth are full of the Majesty of thy Glory ; Glory be to thee O God most high.

And thus Finally, we beseech thee, *O Lord*, to Pardon the Wandrings and Coldness of these and all our Petitions ; and deal with us not according either to our Prayers or Deserts : but according to our Needs, and thine own rich Mercies in *Jesus Christ*, in whose blessed Name and Words we conclude these our imperfect Prayers, saying,

Our Father, &c.

Unto thy Mercy and Protection, *O God*, we commit our selves this Night and for evermore. *O Lord* bless and keep us. *Lord* make thy Face to shine upon us, and be Gracious unto us. *Lord* lift up thy Countenance upon us, and give us Peace both now and evermore, *Amen*.

Holy Meditations and Vows.

AS *Christ* was both a Lamb and a Lyon ; so is every true Christian a Lamb, for Patience in Suffering, and Innocence of Life : A Lyon for boldness in his Innocency. I would

would so order my Courage and Mildness, that I may be neither Lyon-like in my Conversation; nor Sheepish in the Defence of a good Cause.

I will not strive for Victory, but for Truth.

I will keep my Passions bare, and Impotent.

I shall rather Bow than break to God; but for Satan, or the World, I had rather be broken in pieces with their Violence, than suffer my self to be Bow'd unto their Obedience.

A Just War is a Thousand times more happy, than an Ill-condition'd Peace. In mine own Wrongs I will hold Patience laudable; but in God's Injuries, Impious.

Though I find my Brother this day my Friend, and to morrow mine Enemy; though my Reputation's Blasted with the Fire of Hell's Engine, the Malitious Tongue; though his Corroding Envy and Hatred encrease by Unjust Jealousies; though he often deceives me by Hypocrisie, and Persecutes me with Inveterate Prejudice; yet I will bear all Meekly, will forgive him until Seventy times Seven, and will ever Love my Neighbour as my Self.

I had rather wrong my self by Credulity; than others by Unjust Censures and Suspicions. I will so remit Wrongs, as I may not encourage others to offer them; and so retain them as I may not induce God to retain mine to him.

I will ever Believe in, Worship and Obey God the Father, Son, and Holy Ghost: I will Piously and Constantly attend the Publick Administration of God's Holy Word and Sacraments; I will serve the Lord daily according to his own most Sacred Ordinances; and will thus Religiously abide in the Communion of his Church: I will Conscientiously observe all our Divine and Human Laws; and not meddle with those who are given to Change. I will have but this one Care to live well; to God's Glory, and the Salvation of Souls. So let me be Free, Noble, Rich, Wise, Happy to God: I pass not what I am to the World: *Glory be to the Father, and to the Son, &c.*

F I N I S.

